VVord in Season:

BEING AN

HUMBLE TENDER

UNTO

All that fear the Lord, in the three Nations of *England*, *Scotland*, and *Ireland*, inviting them to a solemn and Universal afflicting of their souls before the Lord at one time.

WHEREIN

Is desired that every Person (Man and Woman) doe apart, and by themselves alone, sigh and mourn, and cry mightily unto God, under the sence of their own Sins, and the *great Abomin a-tions*, and *horrible Blasphemies*, daily and every where committed.

Likewayes

Reasons and *Grounds* why all the Lords People are invited to this work. And what *Evils* and *Sins* in a special manner are to be mourned for, and what Blessings and good things are to be begged at the hands of God.

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An humble TENDER *unto all that fear the Lord, in the three Nations of* England, Scotland, *and* Ireland; *Inviting them to a ſolemn and univerſal afflicting of their ſouls before the Lord at one time. Wherein is deſired that every particular perſon (man and woman) do apart, and by themſelves alone, ſigh and mourn, and cry mightily unto God, under the ſenſe of their own ſins, and the great Abominations and horrible Blaſphemies daily and every where committed.*

HOwſoever it is not doubted, but every one truly fearing God, will readily cloſe with the good thing here propounded, and judge it a ſingular providence of God, eſpecially in ſuch a day of trouble, rebuke, and blaſphemy as this is) that all the Lords people in the three Nations, may in one day, and as it were altogether at one time come up before him with an exceeding loud and mighty cry: Nevertheleſs it is thought good by ſuch who have ſent forth this *PUBLICK INVITATION* with the ſame to declare, what *Encouragements* and *Reaſons* they have humbly to deſire ſuch a ſeeking of God (with the whole heart) as is before expreſſed. And if the Lord ſhall bee pleaſed to draw forth the hearts of all his people to ſighings and ſtrong cries in ſecret at one time; doubtleſs hee will bee intreated, and ſhew himſelf a *God hearing prayer*. And howſoever wee have fallen ſhort both in our work and expectation, yet it is beleeved, that our ſeeking the face of God in this way, will produce a gracious return, yea and ſo full, as to ſatisfie the *HEART-DESIRES* of all his righteous ones, concerning the great things of his Son, and Zion, for which they have prayed and waited long.

Reaſons why it is deſired that this ſolemn duty of Faſting and Supplications bee done at this time by every one apart, rather than in the uſual way of publick aſſembling together.

Reaſ. 1. Howſoever the Lord (and with much thankfulneſs be it acknowledged) hath heard the prayers, and ſeen the tears of his people powred forth in their publick meetings, and

accordingly hath brought forth *terrible things in righteousnes* against back sliders in heart: yet he seems to hide his face from his faithful ones as to their deliverance from spoylers. And what may bee the reason thereof? Truly this, as is humbly conceived, As the Lord *is waiting to bee gracious*, so hee expects to bee sought of his people in a more extraordinary way than yet hath been done, and it is that way (even such a way and work) which hee will crown with a full blessing.

Reas. 2. As no man knows the things of God, but the Spirit of God, so no man knows the things of a man, but the spirit of the man that is within him. In our publick meetings, such things are spread before the Lord as are of publick concernment, and what are visible and known one to another: But in this way there is more freedome for Saints to spread before the Lord, not onely what is publick, but what particularly concerns themselves, even to open all the wayes of their own hearts, as the Spirit of God shall bring things to their remembrance.

Reas. 3. As *SPIRITUAL PRIDE* is very apt to creep into their hearts who have gifts and parts, so at no time more than when they are exercising them in publick, and for this very thing Gods people have just cause to bee humbled and ashamed, as that which hath greatly interrupted prayer, and hindred good things from us: but such a *Temptation* in this private way will be prevented, and an opportunity given for men to try and search their own hearts concerning this thing, that so their service afterward may bee more acceptable unto God.

Reas. 4. In this way men will have far more freedome in their own spirits, both in respect of the fear of wicked men, and favour from friends, to powre out their very hearts before the Lord, and to speak the plain and naked truth of things; whereas it is to bee feared, that many in publick, do out-pray, and out-preach their own apprehensions and faith, for *popular applause*, as others out of base fear, come not up to their light and testimony, *but hold the truth in unrighteousnes*.

Reas. 5. Every one that fears God, and to whom hee hath given the *Spirit of adoption to cry Abba Father*, though hee have not the gift of utterance to speak publickly, yet in this way hee may speak freely unto his God, and open his heart before him, and bewayl his own sins, and the crying iniquities of the time, a thing which hee could never do in publick all his life time; yea wo-

men as well as men, will have in such a day a price put into their hand to wrestle mightily with the Lord.

*Reas.*6. It hath been the practice of other Saints of old to seek the face of God by fasting and prayer in this way, as *Nehemiah, Ezra, Ester, David, Jeremy, Daniel, Paul, Cornelius*, &c. yea Christ himself. And here let it bee considered,

1. What *Causes* and *Grounds* they had to humble themselves in private before the Lord we have the like.

2. As they did *sow in tears, so they did reap in joy*. Now if the prayers of one person in secret, hath so prevailed with the Lord, as to procure most eminent blessings, what may wee expect will bee the gracious answer of the Lord, when all the upright in heart in the three Nations shall at one time fill heaven and earth (as it were) with sighs and groans that cannot bee uttered?

*Reas.*7. Wee see no way like this so effectual for the healing of the present breaches and divisions among brethren: for if all the Lords people shall truly humble themselves (apart at one time) for their own miscarriages, no doubt there will bee wrought such a sweet and humble frame of spirit, as afterwards they will soon agree and joyn together by confessing their faults, and forgiving each other.

*Reas.*8. If this work bee done in Gods way, as it will occasion *great rejoycing in the Tabernacles of the righteous*, unite their hearts, and strengthen their hands for the Lord and his Cause; so when the enemies shall hear, that *every one fearing God in the three Nations*, as one man, and at one time, are at the Throne of Grace, and crying to Heaven against them, it will put a most dreadful fear upon their hearts.

*Reas.*9. As *Fasting* is a Gospel-duty, and to bee practised by Saints during the *absence of the Bridegroom*, so is it to bee done (following Christs Commandement) in secret, and alone, as publickly, and with others.

Reas. 10. Near and about the time of Christs appearing for the salvation of his people, it is prophesied in *Zachary*, That *every Family should mourn apart, and their Wives apart*, shewing, that howsoever this mourning shall bee universal, and at one time; yet every one alone, and apart, and not together.

What we ſhall here ſet down, either as *Evils* to be mourned for, or *Bleſſings* and *good things* to be deſired, are only ſo propoſed unto others, as the Lord ſhall direct their hearts to make any improvement of them.

Among other things, theſe particulars (wee humbly conceive) all the Lords people at this time have juſt cauſe to bee humbled for before the Lord.

1 The *Plague of heart* in every particular Perſon, our unſenſibleneſs of it, and what bitter fruit hath followed thereupon.

2 The *great Apoſtaſie and turning aſide of the Lords own people* of late, and how greatly the Name of God and his truth hath been diſhonoured by it.

3 That the righteous hand of God ſhould be ſo viſible and ſenſible upon many *eminent Back-ſliders*, and yet no publick evidence ſhewed, or given, of their repentance, according to the nature of their publick revoltings, is juſt cauſe of lamentation and mourning unto others.

4 The *unbounded rage*, and *unparalleld blaſphemy of the enemy*, which reacheth up to Heaven, and daily increaſeth, yea juſtified and encouraged.

5 The *cruel threatnings, and deſperate workings of the Adverſaries of Gods glory*, for to deſtroy and root out all the people of God in the three Nations, unleſs the Lord in mercy prevent them.

6 *The many ſad diviſions and differences among the Lords own people*, whereby the enemy is ſtrengthned, and their hands weakned.

7 *That over-much confidence which hath been all along in an arm* (*or ARMY*) *of fleſh*, and now juſtly laid aſide, that we ſhould bee humbled for our carnal hope, and now *wait for ſalvation only from the Lord.*

8 *That we have none amongſt us to tell us how long.* Beſides many who have pretended to love the Lords righteous Cauſe, are now become enemies to it.

9 *The great Self-ſeeking that is every where.* Men minding their own things, and not the things of Jeſus Chriſt, yea more, pretending to the things of Chriſt, only to advance their own things.

10 The preſent ſad condition of many poor Families, as not

having

having bread for the day, but perish through hunger and nakedness; and the great want of bowels in others, who have where with all to refresh them, but not hearts to doe it.

GOOD THINGS TO BE PRAYED FOR.

1 *To pray one for another*; That a large spirit of Faith and Prayer may be poured forth upon every Son and Daughter, who at this time is seeking the Lord with an humble and broken heart.

2 *That the Lord would exalt his own great name*, and wipe off the rebuke of his people.

3 *That God would revive his Work and Cause IN THE MIDST of the Nations*, and powerfully carry it on against all Adversaries whatsoever.

4 *That the Lord would utterly destroy from the face of the earth all Oppressions, and Oppressors*, and establish righteousness, and righteous men in the place of it and them.

5 *That all Plants not of the Lords planting migth bee pluckt up by the roots*; Deceivers of the people discovered, and removed, and only the *Truth as it is in Jesus* beleeved and obeyed.

6 That Jesus Christ, according to the promise of the Father, in the holy Scriptures, *may be King of Nations as King of Saints*, and his Lawes the alone Rules for men in all things to walk by.

7 Whereas there is so much judging and condemning one another, *and every ones way seemes good in his own eyes*, that the Lord bee earnestly entreated to decide the Controversie, and to make it manifest, who are the Persons, and what the things hee hath chosen: And so the contrary.

8 That the Lord would work up the hearts of his people to bee more thankful, for that Free Grace which they have received, and to help them with a larger measure of faith, to beleeve that he will doe yet greater things for them.

9 That the Lord would graciously *bind up the wounds of his people*, and heal all the present Divisions and Breaches that are among them, that they may *strive together for the faith of the Gospel*.

10 That God would *reveal his secrets to his people*, make them clearly

[illegible] work of their day, and give them [illegible] *fully*.

11 *That every one who calls upon the name of the Lord, may depart from iniquity*, and have his *conversation at becometh the Gospel*; that so God may be honoured, the truth credited, the enemies mouth stopt, and every one professing the truth, have more peace and feeling comfort in his own soul.

Wee shall only adde these three things.

1 Wee have forborn *subscription of Names*, as judging it most suitable to the secret work, and are perswaded, that all those who *love the Lord Jesus Christ in sincerity*, will more consider how necessary and seasonable the *Invitation* is, than enquire after the *Proposers, or have respect of persons*.

2 For the Time, it is desired that it may bee upon the eighth *day* called *Thursday*, of the *first Moneth* next insuing called *March*, and the like is desired may be done upon the fourth day of the *Moneth* following, commonly called *April*.

3 This being done in the Power and Spirit of the Lord, it is further desired, that afterwards upon the *fourth day* of the *Moneth* following, and upon the *fourth day* of the *Moneth* after that, that is, *May* and *June* (as they are called) that there may bee a gathering together of all the Lords people in the *three Nations*, in several and distinct Meetings, according to their habitations, that so at one time they may pour out their souls before the Lord in Publick Fasting and Prayer, as they did before in private, and every one apart. Now the good God, for his Christs sake, *prepare the heart, and cause his ear to hear*.

FINIS.